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THE CHURCH AND THE AGE

AS A MODERNIST SEES IT

By John Rowland

IT is not often that a Unitarian finds a book by an Anglican which seems to him of paramount current interest; but *The New Church in the New Age*, by the Rev. C. O. Rhodes (Herbert Jenkins, 21s.) is just such a book.

Mr. Rhodes is editor of *The Church of England Newspaper*; he is also Secretary of the Modern Churchmen's Union; these facts may help to explain his book's wholly refreshing air of independence and individual thinking on the many problems which face all churches today. Only on one point is Mr. Rhodes specifically Anglican in his outlook and that is in the usual assumption that all who live in any parish are necessarily Church of England members; it is clear, not only that many people are outside all the churches, but that many dissenters (including most Unitarians) would say that they do not share all the ideas of the Anglican Church and do not wish to be thought members of it.

That, however, is (as far as dissenters themselves are concerned) a minor part of the book and a not very important one. The volume as a whole is one that might well be studied by members of all denominations, since it faces boldly many issues that most churches in recent days have tried to dodge.

Mr. Rhodes points out, for instance, the comparative emptiness of the churches; some people, he adds, would say that new churches built on the new suburbs and housing estates are often full. "So some of them are", he says, "but they have been built small because there is no demand for large ones. A full church with a seating capacity of 250 in a parish of 15,000 does not call for much interpretation".

Must we, then, take the line that religion has now become a minority interest, that the vast majority of the people of most countries have no interest in the churches, and that, except for weddings, baptisms and funerals, many people never walk through a church door? This is the situation as all churches face it today. Is it a position which has to be stabilised at this point, accepted as a permanent feature of the mental landscape?

Chelsea or Hampstead

Mr. Rhodes suggests that one of the problems is that of turning what was the work of individuals into the work of communities. The pagan or the secularist, if he enters the fellowship of a church and tries sincerely to play his part in its work will, no doubt, grow closer to those who already attend; but the problem is to get your pagan or your secularist even to consider the church as a possible vehicle for good. Mr. Rhodes says this, which should be of importance and interest to Unitarians:

> "The church, and not the coteries of Chelsea or Hampstead, must be the home of advanced ideas, to which men and women of vision can look for understanding and support. A community claiming to be prophetic that clings to ancient ways because it is obviously afraid of losing its psychological security if it ventures out will deserve to be set aside. History will pass it by. The citizens of the Kingdom should grow to such maturity that they can afford to take risks, or else will be of such good courage that they will take the risks whether they can afford to do so or not."

That is something which has its point in any religious background; but Mr. Rhodes's survey of the activities of the Church of England (from the Archbishops downwards—and he has many controversial things to say about the Archbishops) does not give much ground for feeling that in that communion is often to be found the sense of adventure.

His discussion of the anomalies of our marriage laws, for example, will be found valuable as a basis for an investigation into the Christian theory of marriage; he also says frankly that in the liturgy of the church "much of the ancient symbolism and mythology will have to go. Churchmen will have to put themselves in the place of those whom they wish to represent".

The Ancient Symbolism

One wishes, as Dean Matthews says in his Foreword to *The New Church in the New Age*, that Mr. Rhodes had seen fit to devote a little more space to his theological ideas, to the ways in which the ancient symbolism and mythology can be altered and adapted to meet the needs of the modern age. But his discussion of the more practical issues leaves nothing to be desired; he does not attempt to denounce those outside the churches; he admits that they are probably, for the most part, puzzled people who do not really know what to think or what to believe. He shows that there is room for endless experiment in the work of many religious bodies (although he is, of course, especially discussing Anglicanism), and he provides food for thought which all religious people would do well to digest.

It is rarely that one comes across a book as thought-provoking as this: it is to be hoped that it secures a wide circulation and that it is used as a basis for discussion groups and study circles; nothing but good could come of a wide consideration of Mr. Rhodes's ideas.

One important point, however, seems to have escaped him. Many critics of the churches say that there is a tendency, on the part of most churchmen, to miss the most important problem of our day—the problem of war and peace. If the churches would stand firm for a constructive solution of that problem, they might regain some of their ancient strength; and before that issue the problems of the marriage laws, or the problems of industrial security pale into insignificance.

IN THE TRAIN

By Tom Wardle

THE day after the February blizzard swept the north of England I travelled from Kendal to Manchester by train. The journey normally takes two hours by express, but just past Lancaster we began to slow down; we inched along till Preston was reached. Beyond Preston we stopped. Telegraph poles were down for miles alongside the track, drifts covered the rails, the world was pure white for as far as you could see, and we had stopped.

We were already some hours late. Nobody knew how far we were from Preston or how long it would take to get to Manchester. The guard came along the corridor. Questions were fired at him, but he had no answer. The lines were down, there was no communication between the signal boxes, he believed there had been a derailment. More than that he did not know. He looked worried and out of sorts; people pestered him for information and he could only shrug his shoulders and say, "I don't know".

The Manchester express is a business train. Many people travel on it every day. They sink behind their papers or go to sleep. Very soon they are there. There is no need to talk to others, there is no need even to notice others. The warm, stuffy compartments are like a womb in which one can nestle, compassed round, protected, lulled, without any knowledge of the world or any need of knowledge. Life is a mere heartbeat.

*

There was a child in the compartment. I had not really noticed it. It had been sleeping. Now it awoke and began to cry. Suddenly I became aware that there was a restiveness in the compartment, a restiveness that had been shivering beneath the consciousness of all the people there; a peculiar disquiet that lay under the effort to remain composed, to keep up the polite pretence that nothing was really amiss.

Time dragged on. The train did not move. No one had eaten since breakfast and it was now afternoon. Throughout the whole train the tension broke in a chatter of anxious voices, complaining, questioning, joking in the strained manner of men in crisis. The child scampered up and down the corridor, the mother ran after it and everybody was talking, talking, talking. We began to *recognize* each other.

In my compartment there was a family party from Barrow. They had been travelling since seven and got on this train at Preston. There was the young mother with her child; her husband stood in the corridor. With them were the wife's parents. The young man was going to hospital in Manchester for a specialist's examination. When I realized this I got up to offer him my seat, but he declined.

There was a girl student off on holiday to Bath, and there was a teenage lad with a Teddy-boy haircut slumped over a paper-thriller in the corner.

I began to see them. The train lurched forward fifty yards and stopped again. The engine-driver got out and plunged through the snow to the signal box. He came wearily back. By now a new tension was coming over the train. How long would we stay here? Were the signals working? Would it be safe to go on? An up-train went by at what seemed a dreadful speed. Anxieties chased one another around the compartment.

The elderly lady was fidgeting badly. The young man was due for his appointment at two. It was nearly that already. It had taken a month to arrange this date. Would he still be seen? The baby was fretful and obviously hungry. When would it be fed? Would they get a train back to Barrow that night? If not, where would they sleep? How would they afford it?

The girl had a connection to catch. Would she miss it? If she did would she get back to Preston? She had nowhere to stay in Manchester. She was frightened of being alone. The youth in the corner edged against the wall as if seeking to escape from the bewilderment of it all.

*

It was a moment of illumination. Like one of those supernatural plays where the characters all discover that they are dead and their authentic selves are revealed.

Locked in the middle of that wasteland, with the telegraph dead and nothing moving; without information, without objective, it seemed to me we were stopped short in the middle of the journey of life to see it real, transient and, if we are robbed of the eyes to see, ultimately futile.

*

I don't believe that subtle theses on personal immortality or talk of a man's good works living on in posterity perform a single growth of faith. In the resolute squaring-up to death there is suffering—true suffering, not just the suffering of bodily ache, or loss of possessions, including the people one possessed, but suffering in the very soul; the suffering which makes one cry out, "Why? Why? What is the meaning of it all?"

Such suffering comes at other times in our lives, if we allow it. Loss, sickness, shame, frustration—they are all times of failure. Failure to be perfect, failure to attain, failure to sustain. Yet they are all summed up, symbolised and surpassed in the failure to survive.

I say, if we allow it, because such suffering—suffering in the soul—is not automatic with the events of failure. It comes only if we seek to penetrate them, to understand the meaning of failure in *ultimate* terms.

This is not a comfortable task, but it is a religious one; it is, as Tillich says:

> "The depth of suffering which is the door, the only door, to the depth of truth."

This is a kind of baptism unto death that we might be reborn, a losing of our life that we might find it. The way to the depth is the way to salvation; the way not to the explanation of death, but to the conquest of death. Paul Tillich is a man who has known much of the personal and social anguish of our time. This is how he puts it:

> "The name of this infinite and inexhaustible depth and ground of all being is *God*. That depth is what the word *God* means. And if that word has not much meaning for you, translate it, and speak of the depths of your life, of the source of your being, of your ultimate concern, of what you take seriously without any reservation. Perhaps, in order to do so, you must forget everything traditional that you have learned about God, perhaps even that word itself. For if you know that God means depth, you know much about Him. You cannot then call yourself an atheist or unbeliever. For you cannot think or say: 'Life has no depth! Life itself is shallow. Being itself is surface only'. If you could say this in complete seriousness, you would be an atheist; but otherwise you are not. He who knows about depth knows about *God*".

And he can know about it on a Palestinian hillside or in a railway train.

FAITH AND UNDERSTANDING

"HE ROSE AGAIN THE THIRD DAY"

By Arthur J. Long

LAST Sunday many Unitarians probably sang with great gusto, "Jesus Christ is risen today". Yet it is very doubtful whether any of us really accept the doctrine of the resurrection in its traditional form. Many years ago now, I remember hearing an Easter sermon, by the Rev. Lawrence Redfern, in which he expressed a challenging and, to me, quite convincing point of view. If it could really be proved, he said, that Jesus Christ, having been crucified, dead and buried, really and literally rose from the tomb on the third day, far from sending him (the speaker) into transports of joy, the fact would reduce him to utter scepticism and dismay.

What then are we to make of what has, from the first, been the basic Christian claim—namely that Jesus, who was dead, is alive for evermore? Paul says that Jesus died and rose again according to the scriptures. He means the Old Testament, of course. But our basic evidence lies in what has come to be regarded as the specifically Christian section of the scriptures—the New Testament—beginning with the letters of Paul himself. Writing to the Christians at Corinth, somewhere round about 50 A.D., he says that Christ was "raised on the third day according to the scriptures, and that he appeared to Cephas; then to the twelve; then he appeared to above five hundred brethren at once . . . then he appeared to James; then to all the apostles; and last of all, as unto one born out of due time, he appeared to me also" (I Cor. 15, 4-8). This is the earliest evidence we have for the resurrection tradition, and it is worth noting that already, some twenty years have elapsed since the events it describes. The much more detailed and circumstantial evidence contained in the Gospels belongs to a later period still—not earlier than 65 A.D. in the case of Mark, and as late as 110 A.D., if not later, in the case of John.

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Unfortunately, the evidence contained in the Gospels does not always agree with that of Paul. What is more, the Gospels themselves do not agree on matters of detail, and each story itself is not without internal contradictions. All agree that the tomb of Jesus was found empty two days after his burial (three days according to the Jewish method of reckoning). But Matthew and the appendix to John (Chap. 21) place the chief resurrection appearances in Galilee, whereas Luke insists that Jesus appeared in and around Jerusalem only. Luke and John claim that the Risen Christ had a body of flesh and bone, identical with his physical body before death, and recognizable by the wounds sustained in crucifixion. They also state that he ate food after his resurrection. But John also says that he was able to pass through locked doors, while Luke, in his story of the walk to Emmaus, suggests that Jesus was so changed that two of his disciples did not even recognize him. Matthew, in his much simpler narrative, seems to imply (apart from the episode of the Empty Tomb) a spiritual rather than a bodily resurrection. The whole issue is complicated by the fact that the original ending of Mark, the earliest of the Gospels, is missing. But too much should not be read into this, for the Gospel is obviously designed to lead up to an account of a resurrection appearance, probably in Galilee. Some critics are of the opinion that the Marcan tradition is preserved in John 21. (For those who are interested, the matter is discussed exhaustively and at great length in the *Encyclopaedia Biblica.*)

But perhaps even more important than the conflicts between the Gospel narratives, is the disagreement between the Gospels and Paul. Paul says that Jesus appeared first of all to Cephas—i.e. Peter—and then to the twelve. But this is not supported by the Gospels as they stand, though the original ending of Mark, now lost, may conceivably have contained an account of a special appearance to Peter, and it can be argued that Peter was one of the disciples in the Lucan story of the walk to Emmaus. There is also nothing in the Gospels to confirm the story of an appearance to "five hundred brethren at once". But the most significant feature of Paul's evidence is the fact that he makes no reference whatsoever to the tradition of the Empty Tomb. This, coupled with his surprising statement later in the chapter, that "flesh and blood cannot inherit the kingdom of God" (I Cor. 15, 50), clearly suggests that Paul did not believe in a bodily resurrection at all. It is significant that he puts the appearance of Jesus to himself on the Damascus road, something which most people would obviously regard as a "vision", in precisely the same category as the first appearances to the disciples.

The evidence for the bodily resurrection of Jesus therefore, is not strong, and there will always be scope for endless speculation.

VIEWS, NEWS AND NOTES

By A. B. Downing

THE G.A. Anniversary preacher this year is a most remarkable and many-sided minister, a man born blind just over 60 years ago, the son of a Gloucestershire farm-worker. He is the Rev. William Joseph Carter, an M.A. of Oxford University and at present minister of our church in Newport, I.o.W. I have met Bill Carter at several far-away places, always at first being rather startled to see him but after the initial surprise of the encounter accepting it as the most natural thing in the world to find him so far from home. He is quite likely to crop up in Belfast, Geneva or Paris, where one can see him perhaps sitting peacefully in a chair at some meeting and never missing a single word or thought, or strolling in some street absorbing every impression from his surroundings, or taking coffee at a café table equipped with his portable ash-tray and his intriguing Braille watch.

His career has been remarkable. Educated at a school for the blind in Bristol, where he received a good elementary education up to the age of 16, he found himself definitely bad at basket-making and not thought worth training in music—practically the only possibilities for a career which the school provided. But in all class subjects he reached the top of the school at an unusually early age. Obviously fitted for a University training, the expense of it was deemed prohibitive. But he did two things which eventually made a University degree possible. He became the first in Bristol to operate Braille shorthand (then a recent invention) at nearly commercial speed, which gave him a good idea of local publicity, and he taught himself Esperanto, building up a Europe-wide correspondence. Through his reputation in these two fields—he was still only 16—money was raised to send him to Oxford, where he entered St. Edmund Hall. He intended to read English, but the Principal persuaded him to read Classics instead, despite the fact that few of the books required were available in Braille and he could not afford a reader for Greek. The Blind Institutions gave his needs priority but some of the books he needed were still not ready when he took Finals. These, however, he succeeded in passing and in 1922 became a student for the Unitarian ministry at Manchester College, Oxford, of whose Old Students' Association he has always been an active member.

In 1925 he began a thirteen years' ministry at Nantwich. There he founded a play-reading circle which later launched an acting section, still vigorous, called the Nantwich Players. He was a member of the Public Library Committee and he attracted large audiences for his poetry readings. In 1938 he moved to Birkenhead, where his church was badly bombed in three air-raids and he was forced to abandon the traditional services in favour of an adult school. In 1943 he went to Carlisle, where there was again a good adult school. In 1951 he moved to the Isle of Wight.

He served on the commission which produced "A Free Religious Faith". Throughout his career he has continued to support and practise Esperanto, preaching and lecturing in the language and, at Carlisle, teaching it. He is a former president of the Esperanto Union for Liberal Religion. During the war he worked actively for the Common Wealth movement. It was through his work for the latter that he met Miss F. S. Jones of Wallasey, who in 1944 became his wife.

That is the man whose message to our Unitarian movement we are to hear at our Anniversary Service at Rosslyn Hill Chapel, Hampstead, next Tuesday evening . . . . a man who upholds our faith with a wealth of deep insight and unusual experience.

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As we prepare to meet together in London, it might be helpful if we all bore in mind the following facts. There are 245 Unitarian congregations in England (including nine whose services are at present suspended), 31 in Wales, 34 in Ireland, four in Scotland and 18 in the Commonwealth. To serve all these congregations there are no more than 235 ministers, including 14 who are on the Supplementary List and no less than 50 who are officially retired. These serious figures speak for themselves. For the 332 congregations affiliated to the General Assembly there are only 171 active ministers professionally available. Every pulpit vacancy, however it occurs, causes painful, even grim problems. I am not one of those who have to deal with them in practice, except that as a College Secretary I am soberly aware that our Colleges can perforce consider only the applicants for ministerial training who happen to offer themselves. We cannot invent new candidates, no more than the G.A. Secretariat can supply fresh ministers. You will almost certainly be reminded of these painful facts at the G.A. meetings. It is a wise delegate who ponders upon them now, before he or she arrives in London.

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Each year, one hopes, there are always some delegates who attend the G.A. for the first time. It is an unhealthy sign if too many of the lay delegates are the same year after year. It is always helpful to the new ones if they can readily identify people. That is why our headquarters provide badges for all delegates. It should, I suggest, be a universal courtesy among us all this year to fill in our badges boldly and clearly and on *both* sides, and to identify ourselves by name and place whenever we rise to address the Assembly. Delegates usually find that there is a wonderful domestic bond between us and any shyness should soon be forgotten.

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I felt a real thrill of pleasure and encouragement when I read the booklet, " Forward Together ", just published by our Publicity Department. It is just what our congregations have needed for a long time. How slow we are in producing such things ! At last we are given a target to aim at, not in terms of pounds sterling but in terms of people. Surely that is the right emphasis. The booklet is written simply and effectively and makes many purely practical suggestions. It asks us to aim at increasing our present membership of approximately 20,000 to 30,000 by 1962, when Nonconformists throughout the country will be celebrating the Tercentenary of the Ejection. There may be some who regard such an aim as foolish optimism. But if we believe that our movement ought to have a growing place in the Western world's religious witness, then our simple duty is to repudiate the pessimists and start organizing immediately the kind of publicity which undoubtedly pays *when* it is carefully thought out and planned beforehand. It is there where the new booklet is so helpful. Church secretaries ought to order copies for every member of their committees straight away without waiting for the approval of anybody. The Publicity Department would help a lot by making available at the G.A. meetings copies of leaflets and publicity material which can be produced in bulk, space being allowed for the insertion of local material by local printers—as the booklet suggests. It points out that with the prospective opening of the new Essex Hall a fresh chapter in our movement's history begins. That chapter surely needs to be prepared for *now*.

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Comprehensive information is given in the booklet " Samaritan Army " which will gladly be sent on request to The Secretary, 113 Queen Victoria Street, London, E.C.4.

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CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C. 1. They should not in general exceed three to four hundred words in length.

The Youth Meeting

SIR,—In my presidential travels around the country this year, I have been asked quite often what plans London's young Unitarians have to mark the General Assembly Annual Meetings. It is quite obvious that many people believe we younger ones have something to offer towards the thought and success of the meetings, and we beg space in your columns to announce our intentions.

There has been a marked tendency in the last few years for we young people to think very deeply and seriously about the world around us and its many problems; and many of us feel very strongly that our Movement should be doing more than it is to speak and act on the contemporary situation.

Some of us, members of U.Y.P.L., the FOY Society, and the London University Society, have therefore decided that we shall hold a meeting in conjunction with the other G.A. meetings and we shall have something to say about our Movement and its place in modern society. We do not expect that we shall all agree either on what the problems are or how we should face them. We know that some of our views will be controversial, and we hope we will at least set thinking all those who decide to come. There is a sad lack of time in the more formal meetings for serious discussion on the wider aspects of our Faith, and we sincerely believe that we can help to overcome it; and we appeal, for the benefit of the whole movement, for the support of all the delegates and any others who can attend.

The meeting to be held at Bell Street Mission on Wednesday, April 16, at 7.45 p.m., will be under the chairmanship of Donald Dunkley. The Rev. R. McGraw will open the discussion and will be joined by Rosemary Blake, Martin Davies, and Ivan Knowlson. There will be opportunity for open discussion as well.—Yours,

London, W.11. *Ivan Knowlson.*

Work Week-End

SIR,—We as a denomination do little in the field of social service for want of the people with time to organize and lead such work, and for lack of enthusiasm on the part of we who should help. Freed from the necessity of maintaining a paid ministry, the Quakers can afford to have several people working full-time at the head of their various committees, and then these committees can count on support from the different meetings, because it is in the Quaker tradition to do such work, and because they have the compelling social gospel which we so often lack.

If we individually feel we would do such work, I feel we could do worse than join with friends in our neighbourhood in work they are doing, as the U.Y.P.L. has been doing in Manchester. When more of us had gained experience and enthusiasm in this way, the way would be open for denominational effort, either in individual congregations, or wider.

We might gain much in other fields, too, for I find many friends thinking as we do. "Should it not be part of our function to be a bridge between Agnosticism and Christianity." ". . . the sympathies of some of us are rather with those, in any or no church, whose prime concern is with the quest for truth, and the service of mankind." (From the Quaker monthly *Wayfarer*.) I only hope that those with whom I talk gain as much from a Unitarian's ideas and beliefs as I do from theirs. I sometimes doubt it.—Yours,

Leicester. *Grenville Needham.*

Life-Wish and Death-Wish

SIR,—Miss Eynon needs to be reminded that "the road to hell is paved with good intentions". I, however, used the term *deep-seated* malice deliberately, because I am more concerned with unconscious motives than I am with conscious good intentions. The "tender trap" technique now in vogue is more damaging than downright prohibition. Intellectual bullying and emotional cajoling are much more devastating to the young than to older people. Why suppose they can cope with this kind of thing, but not with their natural instincts?

It is precisely because so many of society's views and laws are not necessary to social life that the motives behind them are suspect. Christianity is largely responsible for our appallingly stupid attitude to so many things, including homosexuality.

The fact that I am a firm believer in understanding and tolerance does not commit me to neutrality in an important issue of this nature. I will back all that I have said up to the hilt if called upon to do so. To hold strong views on a particular subject does not deny the right of others to hold different ones. Mr. A. G. Tarrant's references to Hitler and Lenin are particularly amusing in the context of what I said about leadership, while his theory of democracy as obedience to the "norm" of a majority is much closer to the Eastern European conception that it is to the Western. Connection with Unitarianism would hardly fit that norm anyway.

Beethoven was a revolutionary in his own day and was scorned by conservative composers. Mr. Tarrant's comparison would have some relevance if it referred to Benjamin Britten or Bela Bartok.

The urge to destroy the scheme of things entire is common enough, but not where Mr. Tarrant seems to see it. He should try to put the cap of the indiscriminate firebrand where it fits.—Yours,

Ipswich. *Nicholas J. Teape.*

[*This correspondence is now closed.*—EDITOR.]

Newton's Theological Writings

SIR,—As a footnote to the Rev. A. P. Hewett's excellent article, "Heralds of a Free Faith", it might be mentioned that the publication of Sir Isaac Newton's theological writings, the MSS. of which now repose at Cambridge, was the last *substantial* work undertaken by the late Dr. Herbert McLachlan. Not only was the work done with Dr. McLachlan's customary thoroughness, but the transporting and safeguarding of the MSS. to, from, and in Liverpool also involved no little pre-occupation.—Yours,

Liverpool. *Philip N. Tindall.*

Pledge Giving

SIR,—An attempt is to be made at the forthcoming Annual Meetings to commit all Unitarians to the political dogma of unilateral nuclear disarmament and to call upon them to give a certain pledge.

It would seem that, if the Chatham Church resolution is passed in its present form, those of us who can neither accept the dogma nor give the pledge will have no alternative but to sever our connection with Unitarianism.—Yours,

London, S.W.16. *Wm. Spooner.*

Correction

SIR,—May I apologize for my handwriting, and say that I am not surprised that your reporter failed to interpret it correctly? "The demon who is 'body thought'" should read, "The dancer whose 'body thought'": this is according to John Donne.—Yours,

Ewhurst, Surrey. *Maurice Jacks.*

Cinema

Like the rest of the world, film-makers are concerned about the possibilities of scientific invention, so atomic scientists have become heroes, or villains, according to the purpose of the film. In *Calabuch* (Curzon), Edmund Gwenn plays the part of an amiable, bearded scientist who, incognito, finds peace in a small Spanish village by the sea. In fact, he has "disappeared", and although well known, he is, for a time, unrecognized by the villagers. Unwittingly, he brings himself back into the limelight by his genius for making fireworks and rockets for the local festival. There is a great deal of fun in this charming, unsophisticated comedy, as when, for instance, a game of chess is played over the telephone. (Spanish dialogue; English sub-titles.)

Mysterious Satellite (Berkeley) is presumably a message from Japan to the rest of the world. It is what is usually known as a science-thriller, in which we see present-day Japan (splendid in colour), but its message can be put into three words: Stop making bombs. Unfortunately, it goes a long way round to pronounce this short message, and is made in imitation American style, which is a pity, since a number of remarkable Japanese films seen here in recent years have shown that they have no need to imitate Hollywood. Their style has a vitality of its own. There is much ingenuity—of the Jules Verne type—in *Mysterious Satellite.*

B. L.

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National Unitarian Fellowship

The annual general meeting will be held on Wednesday, April 16, at Dr. Williams' Library, 14 Gordon Square, London, W.C.1, at 4.30 p.m. The Chair will be taken by the President, Miss C. T. Herford. The Speaker will be the Rev. Arthur Vallance, B.A., of Altrincham, and his subject, "The N.U.F. and the Younger Generation". We hope to have a good attendance.

Holiday Conference

HOLIDAY CONFERENCE at Manchester College, Oxford, Monday to Saturday, July 28 to August 2: "Unitarian Worship and Church-life". Conference in mornings, rest of day free. All ages. Inclusive charge, £5 10s. 0d. Write to the Principal.

Holidays Abroad

UNITARIAN "INNOCENTS ABROAD" INVITE YOU TO ENJOY FELLOWSHIP WITH THEM. French Riviera (June 16-27); Norway (July 12-24); Denmark-Sweden (August 12-22); Switzerland (August 18-29). Lone travellers welcome. Reduced fares. Nothing strenuous. Relax with fellow-Unitarians of all age-groups and from many churches, including American.—Rev. Parkinson, 4 Balmoral Road, Doncaster (Tel. 4775).

Holiday Accommodation

FOR EARLY HOLIDAYS in spring sunshine, you will enjoy the warmth and comfort of Normanhurst, the small, friendly Hotel in "Britain's Best Climate". Recommended by Unitarians. Vacancies from April 19th, special terms till Whitsun, 5½-8 gns., including full board, early tea, heated bedroom (central heating everywhere) when cool. No gratuities. Fresh fruit daily. Comfortable and inexpensive top-floor twin-bedded rooms. Facing South between Pier and Sun-Lounge. Illustrated brochure. Also booking for Summer, 6-9 gns. NORMANHURST PRIVATE HOTEL, Sea-front, ST. LEONARDS-ON-SEA, Sussex. Hastings 4784.

Marriage

Strachan—Groves—On March 29, 1958, at Park Street Church (Unitarian), Hull, Charles Maxwell Strachan, O.B.E., to Margaret Lilian Groves.

NEXT WEEK —

Will be printed the first of the Assembly Issues of "The Inquirer".

THE NEW ESSEX HALL REBUILDING FUND

Thirty-Second List of Promises and Subscriptions

Friar Gate Unitarian Chapel Derby	10	10	0
Mrs. W. E. F. Ward, Cheam	10	0	0
Dunham Rd. Chapel, Altrincham	7	14	8
Plymouth Congregation	13	3	6
J. & E. Dunning, Stowe-by-Chartley, Staffs.	5	5	0
St. Marks Unitarian Church, Edinburgh	3	11	9
The Congregation of Dob Lane Chapel, Failsworth	2	1	0
Horwich Unitarian Free Church			
Mrs. Bebb		10	0
N. Tench		10	0
A. Curran		9	0
Rev. J. Hazlehurst		5	0
Porch Box		4	0
Mr. Crook		3	9
Church Porch Box		12	0
Members of Lye Unitarian Chapel			
Mrs. S. Baggott	1	1	0
Mrs. S. Francis	1	1	0
Mrs. E. Goulding	1	1	0
Mrs. H. S. Taylor, Wallington, Surrey	20	0	0
Rochdale Unitarian Church	16	2	4
Christ Church (Unitarian) Dampier St., Bridgwater "3rd ann."	3	0	0
Chatham Unitarian Church congregation	10	0	0
Major F. A. Martineau, Chobham (C)	97	7	10
In appreciation of Three Unitarian Ministers: Dr. J. Estlin Carpenter, Enfield Dowson and Dendy Agate	10	0	0
Barton St. Unitarian Chapel, Gloucester	3	3	10
The Members of Hamilton Rd. Unitarian Church, Liverpool (2nd Donation)	3	3	0
Miss Anne D. Holt, Nethy Bridge	25	0	0
Little Portland St. Chapel Trust	30	0	0
Martin H. Grundy, Styal	1	6	1
Lye Unitarian Women's League (2nd Donation)		6	0
Todmorden U. Women's League	1	0	0
Rev. R. H. Barker Hampstead	5	0	0
Chesham Unitarian Church, Bury	20	0	0
Capel-y-Cwm, Cwmsychbant Congregation, Cardiganshire			
Ald. Gwernant Williams	5	0	0
David Davies	1	0	0
Tom Davies	1	0	0
Brynlloyd Family	1	0	0
Pantmeinel Family	1	0	0
Mrs. Elen Thomas	1	0	0
Llwynmeddwy Family	1	0	0
Mr. & Mrs. Lloyd, Llanybydder	1	0	0
T. Lloyd, Llanybydder		10	0
E. O. Thomas		10	0
Arfryn Family		10	0
Mr. & Mrs. James Harris	1	0	0
Mr. & Mrs. David Richards	1	0	0
Coun. Dan Evans	2	2	0
Pantyrowen Family		10	0
Mrs. Sarah Evans		5	0
Mrs. Hannah Evans		2	6
Penrhiw Family		10	0
Camera Villa Family		10	0
Tom Jones		10	0
Cairo Jenkins		10	0
Gwenallt Villa Family		10	0
Coun. Dilys Evans		10	0
Tynewydd Family		10	0
Glandulais Family		10	0
Rhiwfelen Family		5	0
Rev. D. Jacob Davies	1	0	0
Evan Davies		10	0
[illegible] Chapel	10	10	0
The Church of the Divine Unity Newcastle-on-Tyne	50	0	0
Hale Chapel (additional)	5	0	0
Forest Gate Congregation	1	0	0
The Women's League, Dukinfield	10	10	0
Mrs. H. L. Williams, Collecting boxes, Richmond Hill Church, Ashton-under-Lyne	4	0	0
Third Anonymous Donation, per Dr. Alfred Hall	10	0	0
Mr. Copley, Collecting box, Dunham Rd. Chapel, Altrincham		12	0
Dob Lane Chapel, Manchester			
The Congregation	1	0	6
The Youth Club	1	14	6
Women's League, Lydgate Chapel, Yorkshire	3	3	0
Mr. & Mrs. John S. Brook, Lydgate Chapel, Yorkshire	2	2	0
The Congregation, Meadrow Chapel, Godalming	10	0	0
Adrian Street, Dover.			
A Collecting Box		4	0
E. E. Chitty		10	0
A Friend	5	0	0
A. K. Ross, Finchley	10	0	0
Norcliffe Chapel, Styal	2	0	0
Conigre Unitarian Church, Trowbridge	12	0	0
Newington Green Church			
Miss K. J. Smith	2	0	0
Miss A. Dick	1	0	0
The Women's League, Evesham, Worcestershire	2	2	0
Charles Maxwell Strachan, Hessle, Yorkshire	20	0	0
The Thomasson Trust	500	0	0
Unity Church, Torquay			
Miss A. J. Green		10	0
Miss O. Wyatt		10	0
Mr. & Mrs. Moss		5	0
Barton Street Unitarian Chapel, Gloucester	3	0	0
Attercliffe, Sheffield			
Mrs. F. Dunney		5	0
P. Cooper		7	6
Miss E. Griffith	1	0	0
H. T. Mobbs	1	1	0
Oakfield Rd. Church, Clifton			
E. G. Weakley		10	0
Mrs. B. Nethercott	1	0	0
Miss F. M. Clegg	2	2	0
W. E. Keen	1	0	0
Collecting Box		5	6
Charles E. Booth, Elstree, Herts.	10	0	0
	£1014	0	3
Total Donations and Promises:			
Already published	£38,844	15	4
This list	£ 1,014	0	3
	£39,858	15	7

C indicates seven year covenants and includes Income Tax at the present rate of 8s. 6d. in the £.

Treasurer: Leslie Procter, F.A.C.C.A., Certified Accountant, Willow House, Waterfoot, Rossendale, Lancs.

Mary Duke's Almshouse Charity

A vacancy has occurred in the above Charity and the Trustees invite applications from Maiden Gentlewomen of the County of Kent or London, of the age of 50 years and upwards, who are dissenters of the Unitarian persuasion.

The Charity provides a house, and other benefits may include an income of £30 per annum and coal.

No person can be appointed who does not come within the above description.

Forms of application, which must be completed and returned by April 30, can be obtained from the Clerk to the Charity: Mr. D. L. Gulland, 10 Mill Street, Maidstone.

THE CALENDAR OF THE CHURCHES

SUNDAY, APRIL 13, 1958

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Supply
Aberystwyth, New Street Meeting House, 11, Mr. D. C. Kendall
Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance
[illegible], Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill, 3, Rev. A. J. Long
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. S. Spencer
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan
Bessels Green nr. Sevenoaks, Unitarian Church, 11, Supply
Billingshurst, Free Church, High Street, 11, Rev. J. Martin Hall
Birkenhead, Unitarian Church, Bessborough Road, 6.30 (April 20), Rev. Maurice [illegible]
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. Edward McGraw
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. B. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Mr. Frank Walker
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Rev. Arthur J. Long
Bolton ([illegible]), Unitarian Chapel, [illegible] Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern
Bradford, Broadway Avenue, 3.15, Mr. W. C. Davies
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Supply
Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones
Brighton, Christ Church Unitarian, New Road, 11 and 6.30, Rev. John Rowland
Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. A. S. Moore
Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth
Bury, Bank Street, 11 and 6.30, Rev. F. M. Ryde
Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. Stewart Carter
Cardiff, The West Grove Unitarian Church, 3.30, (Welsh), 6.30, Rev. Roy John
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mr. A. D. Foote
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Study Service, 3, Sunday School, 6.30, Rev. J. M. Quine
Chester, Matthew Henry's Chapel, Trinity Street, 11, Rev. L. A. Gribble, 6.30, Rev. C. A. Piper
Chesterfield, Elder Yard Church, 10.45 and 6.30, Rev. E. D. Davies
Chowbent, Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
[illegible], Free Christian Church, [illegible] Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
Croydon, Free Christian Church, Wellesley Road, 11, Rev. Roger Thomas (also 6.30, 1st Sunday in the month)
Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. Fred Cottier
Derby, Friar Gate Unitarian Chapel, 6.30, Supply
Ditchling, Old Meeting House, 10.45, Dr. Ernest Green
Doncaster, Free Christian Church, Hall Gate, 11, Rev. J. P. Chalk, 6.30, Rev. E. A. Davies
Dover, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. Philip C. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11, Rev. Bruce Findlow, 6.30, Rev. C. Stephens
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse
Dundee, Unitarian Church, 53 Constitution Road, 11, Supply
Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. Taverner
Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. [illegible]
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11 and 6.30, Rev. John Cavalier
[illegible], [illegible] Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
Gloucester, Barton Street, 3, Rev. J. M. Quine
Guildford, Ward Street Church, 11.15, Mr. E. O. Oakeshott
Hale Chapel, Hale Barns, 10.45, Student, 6.30, Rev. A. B. Downing
Halifax, Northgate End, 10.45, and 6.30, Rev. J. B. Timmis
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, [illegible] Lane, 11 and 6, Supply
Horsham, Worthing Road, 6.30, Rev. J. Martin Hall
Huddersfield, Fitzwilliam Street, 2.30, Junior Church, 6.30, Miss K. Bramall
Hull, Park Street Church (Unitarian), 6.30, Rev. [illegible] Penn
Kendal, Market Place, Unitarian Chapel, 6.30, Mr. T. Wardle
Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45, Rev. E. L. Gilland, 6.30, Rev. J. S. Parker
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason
Letchworth, Secretary, Miss J. E. Lindsay, Killiney, Garth Road, 11, ——
Lewes, Westgate Chapel, 11, Supply
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kimbell
Liverpool, Ancient Chapel of Toxteth, 11, Dr. P. N. Tindall, 6.30, Mr. G. Craig
Liverpool, Bootle Free Church, 11, Rev. Norman Kirkham
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr [illegible]
Liverpool, Gateacre Chapel, 11, Rev. Stanley R. Butler
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. Norman Kirkham
Liverpool, Hope Street, 6.30, Rev. S. R. Butler
Liverpool, Ullet Road, 11, Rev. C. A. Piper, 6.30, Dr. P. N. Tindall
London, Bell Street, Edgware Road, 6, Rev. Walter M. Long
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Miss L. M. [illegible]
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
London, Forest Gate, Upton Lane, 6.30, Rev. R. Taylor
London, Golders Green, Hoop Lane, 11 and 6.30, Rev. K. C. [illegible]
London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. [illegible] (also 11, 1st Sunday in the month)
London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. [illegible]
London, Highgate Hill Unitarian Church, 11, Mr. Donald Dunkley
London, Ilford High Road, 11 and 6.30, Mr. T. E. Dalton
London, Islington, Upper Street, [illegible] Hall, 6.30, Rev. A. V. Fox
London, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox
London, Lewisham Unitarian Church, High Street, 11, Mr. W. Reeve
London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Dr. Dorothy Tarrant
London, Mansford Street Church, Bethnal Green, 6.30, Miss M. E. [illegible]
London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Mr. [illegible]
London, Wandsworth Unitarian Church, East Hill, 11, Mr. Tom Warner (also 6.30, 1st Sunday in the month)
London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones
London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. Hankinson
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. W. A. M. Hellaby
Macclesfield, King Edward Street, 10.45 and 6.30, Rev. W. J. Travers
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45 and 6.30, Dr. R. W. Wilde
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice [illegible]
Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
Manchester, Pendleton Unitarian, Cross Lane, 2.45, Mrs. E. M. Waring, 6.30, Rev. T. W. Roberts
Manchester, Platt Chapel, Rusholme, 6.30, Rev. F. Kenworthy
Manchester, [illegible] Street Mission, 6.30, Rev. B. L. [illegible]
Manchester, Stand Chapel, Whitefield (April 20), 10.45 and 6.30, Miss R. Hereford
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31 Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Supply
Middleton, Old Road Chapel, 3.15, Rev. D. C. Dean
Moretonhampstead, 3 and Newton Abbot, 6.30, Rev. C. G. Young
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Mr. [illegible] Eaton
Newchurch (Rossendale) Bethlehem Unitarian Church, 10.30 and 4, Rev. E. B. Short
Northampton, Kettering Road Church, 11, Rev. A. T. Slater
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Goss
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, The Rev. The Principal
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth
Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon Beverley
Plymouth, Unitarian Church, [illegible] Road, 11 and 6.30, Rev. E. H. Kersley
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. E. [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Rev. A. W. M. Hellaby
[illegible], [illegible], The Meeting House, 11, Dr. Cyril Flower
Rivington Chapel, Nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
Rotherham, Church of Our Father, 10.45 and 6.30, Supply
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, Rev. G. Stanley Whitby
Sheffield, Fulwood Old Chapel, 11, Mr. T. H. Jones
Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. [illegible] Shaw
Sheffield, Upper Chapel, 11 and 6.30, Rev. Eric Phillips
Shrewsbury, High Street, Unitarian, 11 and 6.30, Supply
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Mr. H. A. Guy
Southend-on-Sea, Darnley Road, 6.30, Miss M. Griffiths
Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn
St. Helens, Corporation Street, 6.30, Mr. N. Thackray
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Stephens
Swansea, Unitarian Church, High Street, 6.30, Rev. B. Viney (also 11, First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. B. Viney
Swinton, Swinton Hall Road, 10.45 and 6.30, Rev. F. B. Godfrey
Taunton, Mary St. Chapel, 11, Supply
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. [illegible]
Torquay, Unity Church, Montpellier Road, 11 and 6.30, Rev. Charles Easton
Trowbridge, Conigre Unitarian Church, 6, Rev. S. Spencer
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Watford, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month), ——
Wallasey, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. L. A. Gribble
Walsall, Unitarian Free Church, Stafford Street, 2.30, Sunday School, 11, Supply
West Bromwich, Lodge Road, 11, Children's Church, 6.15, Mr. E. E. Lewis
West Kirby, [illegible] Gardens, 11, Rev. Maurice [illegible] (also 6.30, first Sunday in the month)
Whitby, Flowergate, 2.30, Mr. H. Mathews
Wilmslow, Dean Row, 10.45, Rev. A. B. Downing, Styal, 3, Rev. A. B. Downing
York, St. Saviourgate Chapel, 6.30, Mr. C. H. [illegible]
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 15 Gordon Sq., W.C.1.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson
Melbourne, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m., second Sunday in each month, Evening 7 p.m., Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia
Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. [illegible], Manse Telephone LX 5121
Unitarian Fellowship of Australia, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.
Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins
Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilson
Wellington, Service suspended — Enquiries — Mrs. [illegible], Tel 40-272

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School; 7 Service, Rev. Magnus C. Ratter

THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

Annual Meetings
Conway Hall - London

(except where otherwise stated)

Tuesday, April 15th to Friday, April 18th

OUTLINE OF CHIEF EVENTS

TUESDAY, APRIL 15

2.00 p.m.	SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING (Gordon Square).
4.30 p.m.	INFORMAL RECEPTION (Hampstead).
7.00 p.m.	ANNIVERSARY SERVICE (Hampstead). *Preacher*: REV. W. J. CARTER, M.A.

WEDNESDAY, APRIL 16

10.00 a.m.	PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING
1.45 p.m.	ANNUAL BUSINESS MEETING CONTINUED.
5.30 p.m.	UNION FOR SOCIAL SERVICE ANNUAL MEETING. *Speakers*: MRS. A. D. MITCHELL. MISS M. STEVENSON. *Subject*: "The Work of the Department."
7.30 p.m.	MEETING FOR WELSH-SPEAKING UNITARIANS (Highgate Unitarian Church).
7.45 p.m.	YOUTH RALLY (open to all) (Bell Street Mission).

THURSDAY, APRIL 17

10.00 a.m.	COMMUNION SERVICE (Gordon Square). Conducted by REV. A. B. DOWNING, B.A., B.D.
11.15 a.m.	ESSEX HALL LECTURE. "Ancient Prophecy and Modern Crisis." REV. F. KENWORTHY, M.A., B.D., Principal of Unitarian College, Manchester.
2.00 p.m.	SECTIONAL MEETINGS (Women's League, Lay Preachers' Union and Men's League, and Ministers' Meeting).
7.30 p.m.	EVENING MEETING. "Religious Education." *Chairman*: MR. J. WILSON. *Speakers*: REV. D. E. RICHARDS, B.A., B.D. MR. P. J. SPENCER. MR. W. H. LEWIS. REV. C. H. BARTLETT, B.A.

FRIDAY, APRIL 18

10.00 a.m.	FINAL SESSION. "Liberal Religion in Europe." *Chairman*: REV. K. TWINN, M.A. *Speakers*: DR. S. VAN DER WOUDE. RT. REV. BISHOP STEPHEN PETHO PROFESSOR JOSEPH FERENCZ.
12 noon	CLOSING ADDRESS. "Our Glorious Life." REV. C. G. TOONE, M.A., B.D.

Resolutions at the Annual Business Meeting

In addition to routine resolutions the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing with the name of the Seconder.

COUNCIL RESOLUTION

WOMEN'S LEAGUE JUBILEE: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches offers its hearty congratulations to the British League of Unitarian and Other Liberal Christian Women on the attainment of its Jubilee. It places on record its warm appreciation of the magnificent service rendered to our churches over this long period of fifty years which covers two World Wars and their aftermath. It recalls in particular the devoted services in many small causes of members of the League, without which such churches would find it difficult to maintain their witness to our Liberal faith. Believing that the women of our movement have a great contribution still to make in the strengthening of our congregations and the extension of our witness, it wishes the League much joy and happiness in the years to come, as it goes forward to enhance its already great tradition."

Miss Ruth Herford, President of the League, will reply.

RESOLUTION SUBMITTED BY 16 MINISTERS

A CALL TO FREEDOM: "That whereas the Ministers and Congregations of the General Assembly of Unitarian and Free Christian Churches have received and had opportunity to consider *A Call To Freedom*, the Ministers and Delegates here assembled affirm their conviction that the liberal faith of the Unitarian and Free Christian Movement has a duty to seek freedom from the fear which grips the world, as an invaluable contribution to the resolution of the issues of war and peace in this atomic age, and therefore pledge themselves, by self-examination and by careful study of these issues, to seek an alternative to war, and, God helping, vindicate their Christian faith in the love of God and the service of man."

CHATHAM CHURCH RESOLUTION

"That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches confirms its conviction that nuclear power has made war an entirely new problem, which the present generation must solve or perish. It calls upon all Unitarians and Free Christians to pledge themselves, individually and collectively, to oppose by every means in their power the manufacture, testing and use of nuclear weapons, under any circumstances whatsoever, and calls upon H.M. Government to initiate forthwith unilateral nuclear disarmament."

15 Gordon Square, London, W.C.1. John Kielty (Secretary).

Unitarian Society for the Abolition of Vivisection

MEETING AT THE MISSION

28 Bell Street, N.W.1

(one minute Edgware Road Stations)

Wednesday, April 16, at 7 p.m.

All who are interested in resuscitating this society, please attend.

Convenor: Walter M. Long

Temperance Association

ANNUAL MEETING

At Rosslyn Hill Chapel, Hampstead

TUESDAY, APRIL 15, AT 5 P.M.

President: REV. P. C. WHITEMAN

THE SAMUEL JONES FUND

The income of the above fund is applied in augmentation of the salaries of such conscientious Dissenting Ministers as shall stand most in need of assistance, as the Trustees shall approve, preference being given to those who have been students of Manchester College, Oxford.

The Managers meet annually in October for the purpose of making grants. APPLICATIONS must, however, be in hand NOT LATER THAN JUNE 2, 1958, and must be on a form obtained from the Secretary, HERBERT GINSON, 46 Ladbroke Square, London, W.11.

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